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whole Earth newsletter

SUMMER 1981 *Vol. XI, No. 1*

JUL 23 1981
THEOLOGICA

Thousands attend "Church Day" or "Kirchentag" in West Germany. At Synod the UCC and the German Evangelical Church of the Union will work toward a closer union.

BOARD VOICES WORLD CONCERNS AT GENERAL SYNOD

With several of its corporate members and directors serving as delegates, and with overseas and home-base personnel deeply involved, the United Church Board for World Ministries will be much in evidence at the 13th General Synod of the United Church of Christ. Among the resolutions and pronouncements being presented at the meeting in Rochester, New York, at the end of June are six endorsed or sponsored directly by the Board:

– **A Covenant between the UCC and the Evangelical Church of the Union** (East and West Germany): Recognizing the history of UCC relationships with this German church, a resolution calls for development of a UCC/EKU covenant for joint action in enrichment of the faith and in mission outreach.

– **Infant Formula**: A resolution voted by the UCBWM Board of Directors in May urges continuation of the Infant Formula Campaign (including the Nestle boycott) on use of breast-milk substitutes and expresses to the Reagan adminstration its regret over the fact that the United States was the only nation to vote against the marketing code prepared by the World Health Organization (vote was 118-1).

– **Middle East**: A resolution endorses the current policy statement of the National Council of Churches, which examines from a Christian perspective issues of justice and peace in that troubled region.

– **El Salvador**: This resolution opposes all outside military intervention in El Salvador, calls upon the U.S. Government to withdraw military assistance and to support vigorously efforts toward a political resolution of the conflict. In El Salvador this position is supported by the Roman Catholic Church, trade unions, peasant and student organizations, political parties, professional and small business associations, and universities.

– **Angola**: A resolution supports retention of the Clark amendment which forbids U.S. covert assistance to factions in the civil conflict, and urges recognition of the MPLA de facto government.

– **Learning a Second Language**: Pointing out the gross inadequacy of Americans in foreign languages, this resolution declares the conviction that in today's interdependent world language learning takes on an unprecedented urgency. It calls on UCC members and congregations to promote an educational mission of foreign language study.

Continued on page 2

THE INTERNATIONAL YEAR OF DISABLED PERSONS – SEE PAGES 4 - 5

Continuing the Missionary Herald, founded 1805.
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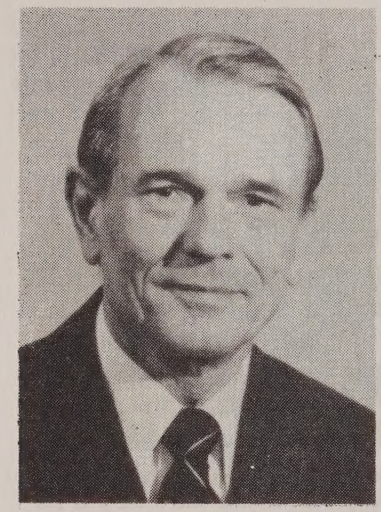


Message From The EVP

"Mission with empty hands" is a theme which has received a good deal of ecumenical attention recently. It attacks a widespread misconception that mission happens only when a rich donor gives an armful of desirable things–money, material assistance, talented personnel–to a needy recipient. That implies a pattern of domination and dependency which never was valid and today is absolutely unacceptable.

For generations UCBWM has worked to overcome that stereotype by fostering self-governing, self-supporting, and self-propagating churches. In this spring's United Church of Christ China Tour 265 of us found strong resonance to that historic intention.

We found, however, that "empty hands" is too negative an expression to describe the rich two-way mission we found ourselves experiencing. In newly-opened Nanjing Seminary, for example, we found shelves of new theological books in English and Chinese, made available by American Christians, to replace the library gutted in the Cultural Revolution of the 1960s. Our little gifts of Polaroid snapshots, postcards of our home towns, a Bible here and there, seemed much appreciated. Most of all, our friendly presence and delight in China were gladly received.

In return came a precious ministry to ourselves. In a Sunday morning service in Peking, one of us found herself seated in the narrow aisle on a small stool. Next to her was a little girl of abou four. Shyly her small companion looked at this large foreigner, then smiled, then reached into her little purse. Out came a piece of candy–which she offered to the Christian from America.

After an evening service at the Drum Tower Church in Hangchow, tears were shed and hands squeezed as Chinese worshipper shared their joy at the renewal of ties across the wide seas and th many years.

At the Evergreen Commune, we visited Mrs. Li and her little granddaughter. The house was spotless, simple, adequate. When all had been looked at and the questions answered, she squeezed Virginia Stowe's hand and said, "You must come again and we'll *bao jiaodz*"–"make dumplings" in the essential North China sacrament of friendship and food. Everywhere, in the temples, at the park, on the street, at the Forbidden City, were adorable Chinese babies, held up for photos by smiling fathers or mothers or grannies, always ready to share their wealth. (In the standard one-child family a baby is very precious.)

In other, less individual and personal ways we received a minis try from China. With all its problems, its poverty, and its still rigid social discipline, we found a society which–at least to New Yorkers accustomed to walking through their world with the wariness of jungle fighters–provided a ministry of innocence. Locks were an irrelevance; concern over mislaid or forgotten possessions superfluous; anxiety in dark streets ridiculous. Sexua ity was there, but of a sort utterly different from what our maga zine stands, advertisements, and dress commonly give us.

Ten minutes after arriving back at the Hong Kong airport, one of our party lost a valuable scroll because of a moment of inatter tion. In that moment we received insight into what we had received, not only from Chinese Christians but also from the Chinese people. We had been engaged indeed in a two-way mission

David M. Stowe

SYNOD–continued from page 1

– **Justice in Immigration**: The UCBWM endorses a pronouncement on furthering the civil rights of immigrants, migrants, and refugees, and promoting a ministry of education, social services, and justice among them.

(For study materials on any of these resolutions, write to the Interpretation Office of the Board.)

In addition to these actions, our world ministries will be reflected in the assembly through the presence of 11 ecumenical visitors from overseas (four of them from the Evangelical Church of the Union) and 20 missionaries representing work in eight countries.

Highlight will be the Board's Global Dinner at which Gabriel Habib of Lebanon will speak. As General Secretary of the Middl East Council of Churches, which is based in Beirut, "Gabi" Habil is striving amid the dangerous political tensions of the area and i the face of civil war in his own nation, to unite the long-divide Christian community in a common ministry of witness and se vice. A layman with a deep commitment to his own church, th Orthodox Church of Antioch, Gabi is also committed to churc unity. Reconciliation is one of his great and valued skills.

Also at the Board's dinner, the UCC's Harold Wilke will b recognized as a "Global Citizen," and establishment of th "Harold Wilke Fund" will be announced. This fund honoring hi work and presence in ministries with disabled persons in many n tions, will provide scholarships to gifted disabled people. Visitin Japan in 1979, Dr. Wilke, who is himself disabled, made a lastin impression on Japanese Christians and non-Christians as an inspi ing example of how life can be lived by a person with "handicaps.

WOMEN AND THE UCBWM — 1981

Harriet A. Newell
1812

When the first American Protestant missionaries were ordained and commissioned for overseas service in 1812, their wives and fiancees sat in a nearby pew, spectators only, though a few days later two of them were to constitute half of the "missionary company" that sailed out of Salem for India. Much has changed in our church since that long-ago day. Women are ordained. Women are appointed full-fledged missionaries. Women hold posts of leadership abroad bounded only by the fact that they work, for the most part, as foreigners in a host country with leaders of its own.

The Rev. Elinor G. Galusha, UCBWM Secretary for Overseas Personnel, put together the following report, which tells exactly where women stand in the work of the UCBWM today.

Penelope V.C. Phillips
1981

Missionary Personnel

– Of 260 people working overseas, 150 are women. Of these, one-third are teachers, 32 are in church leadership development, 16 in health fields, 3 in community development; 4 are clergy, 3 are in theological education, and 20 are accompanying their husbands and are without portfolio.

– Of 11 volunteers, 8 are women carrying on a wide variety of work.

Many of these women missionaries are in leadership roles, for example:

Padma Gallup, professor at Tamilnad Theological Seminary, India; pioneer worker among women in city slums.

Dr. Ruth Catton, director of 25-bed rural hospital in Baitalpur, India; leader in preventive medicine, family planning, maternal/child care.

Dr. Joyce Baker, interim director of Pinalejo community health program in Honduras.

Dr. Judith Welles, principal of Izmir Amerikan Kiz Lisesi, Turkey.

Nan Engstrom, theological educator, Micronesia.

Dr. Edith Siqueira, director of Maternal Health Clinic, Dansalan Junior College, Philippines; pioneer in clinic outreach mobilizing government and private health resources.

Aiko Carter, staff of National Council of Churches, Japan; leader in women's concerns.

Gaby Hein, iniaitor of self-help sewing and knitting project among women in squatter area, Kenya.

Lou Ann Parsons, leader in Christian education, South Africa.

Nationals from Overseas

– Of 39 overseas leaders on scholarship in 1981, 17 are women–a large increase in the past 5 years. They seek advanced degrees in theology, religious education, medicine, nursing, child development, and other fields.

Among women whom the UCBWM has helped train for third-world leadership are the following:

Lorine Tevi, General Secretary, Pacific Conference of Churches.

Soewawi Gadroen, Youth Secretary, Christian Conference of Asia.

Imalia Komalo, assistant to the director, Indonesian Commission on Service and Development.

Christy John, director, Women's Fellowship, Church of South India.

Lalegul Ergun, head of biology department, Uskudar School, Turkey.

Indrani Michael, new principal of Women's Christian College, Madras, India.

D. Gnanammal, leader in Christian education, Church of South India.

Chrystabel Parchment, university professor, Honduras.

Khathija Phili, teacher, South Africa.

Women's Education

The UCBWM has provided faculty for a dozen Christian schools in Japan, most of them on direct school support. . . . It has underwritten Inanda Seminary, only surviving secondary school for black African women in South Africa not controlled by the racist Bantu Education Act. . . . It provides expatriate faculty for two quality women's secondary schools in Turkey, half of them on school support. . . . It works toward "autonomy" or freedom from rigid university structures in India. . . . It supports numerous special education projects such as study for pastors' wives (Ghana), leadership training for Protestant women (Latin America), ecumenical training of African women leaders, conferences on women in theological education (Southeast Asia) and on career development (South and East Asia).

Women's and Children's Health

The UCBWM is involved in health work for women and children around the world, for instance: a nutritional center in Bothshabele, Botswana . . . a rural development project among women in Togo . . . homes for spastic children in Athens and Jerusalem . . . training of paramedics at Apayao, Philippines . . . training of midwives at Pinalejo, Honduras . . . maternal and child welfare center at Pune, India . . . training of village health workers, India . . . child guidance Center, Bombay, India . . . women's medical training at Vellore and Ludhiana Christian Medical Schools, India . . . family life programs at Madras Christian College, India.

Women in Mission to the United States

In 1978 through the Family Thank Offering the UCBWM was able to bring 19 people into 14 UCC Conferences for periods of six weeks to six months. Only 5 were women.

Continued on page 12

GOD'S UNLIKELY MESSENGERS

by Thomas R. Paton

Which young woman would you have us send on Japan's International Christian Youth Exchange program?

Miss Akie? Bright, attractive, and healthy, surrounded by friends, good basic English, HAM radio operator, has power to make positive impact on society.

Miss Fukushima? Progressive muscular dystrophy, can move fingers but not arms or legs, spent life since age nine in institution, sleeping position must be changed twice a night.

One U.S. churchperson asked the tough, necessary questions. "Isn't it a waste of money, time, and energy to send Miss Fukushima? Doesn't cost-effectiveness demand that we use limited resources on non-handicapped youth?" Human logic answers, "Yes, it's a waste." But God's logic, beautiful and puzzling, urges us to send her. "My power is made perfect in weakness." (II Corinthians 12:9) "I've chosen what is foolish in the world to shame the wise, what is weak to shame the strong." (I Corinthians 1:27)

The worldwide liberation movement *by* disabled people, barely 10 years old, happens to agree with God. The philosophical premise is simple: Says Edward Roberts, a leader of Disabled Peoples' International (DPI), "We have a fundamental human right to equal opportunity to participate in every aspect of our society."

The Word of God and this global movement are in agreement that all human beings possess dignity and rights, talents and disabilities/handicaps. This is not surprising to me, for I believe that the Spirit of God blows through the movement. And it is not surprising that Christians with disabilities have given pioneer leadership in the cause worldwide: **Ulrich Bach** of West Germany, **Harold Wilke** and **Elizabeth Knapp** of the United States (and the UCC), **Henry Enns** of Canada, acting DPI president **Mitsumasa Shimazaki** of Japan—to name just a few among many.

What can we TABs ("temporarily able-bodied" or "normal" people) do in response to this movement during the International Year of Disabled Persons, the first year in a decade focused on people with disabilities? To paraphrase the Rev. Jesse Jackson, disabled persons need our *presence,* not our *presents.* And we need theirs. Certainly the churches and other organizations that have joined this movement throughout the world have experienced many unsought joys from discovering the vast, untapped talents and power of persons with disabilities. They soon find that "the handicapped" become, on a closer look, people with gifts who happen to have disabilities.

My question about Miss Akie and Miss Fukushima is unfair, and I apologize. Miss Akie Fukushima is one and the same person, depending on how we see her. Whether we are Japanese or American, African or Russian, we are likely to perceive in any person quite different from ourselves certain negative qualities—"handicaps"—which we've been taught to associate with these differences: racial, social, political, religious, physical, or mental. And in this sudden encounter, we are likely to experience negative feelings, apprehensions, for we have all been programmed by societies that view the rich pluralism of God's human family with considerable embarrassment or outright hostility. In these societies such reactions are perfectly normal. We should feel guilty about them only if we don't acknowledge and try to correct them—and the social structures that foster them.

Do we see only disabilities and disregard the dignity and talents? Or, in reaction, do we acknowledge only the talents and deny the handicaps? One of my own rich blessings from close friendship and cooperation with persons with disabilities is a growing ability to accept both the talents and the disabilities, in them and in me.

Yes, we are sending Akie to the United States for one year in response to warm invitations received, because she has demonstrated a power to open eyes, to correct serious social misunderstandings by her courage and example, and to call individuals and organizations—our Japan International Christian Youth Exchange included—to reassess their priorities and value systems. And Akie is perhaps most surprised of all about what is happening to her and through her. She is deemed by Japanese society to

1981: INTERNATIONAL YEAR OF DISABLED PERSONS

)e among the weakest of the weak. But at a recent press con-
'erence a Japanese Christian who is fighting against all forms of
liscrimination in Japanese society approached Akie. "When you
return to Japan," he said, "please join me and lend me your
power and strength." Who then is weak?

In short, Akie has the power to make creative waves in this society, to change individual and corporate hearts. Or God has that power, working through these strange messengers of his own choosing. Those of us who have ears to hear will be richly blessed if we listen to these unlikely messengers he sends among us.

Based in Tokyo, UCC missonaries Tom and Wenda Paton have a unique ministry with handicapped Asian Christians as they confront prejudice in both church and society.

Akie, Tom Paton and friend

Other Ministries

In addition to the Patons' work in Japan, the UCBWM shares in several ministries with and for the handicapped.

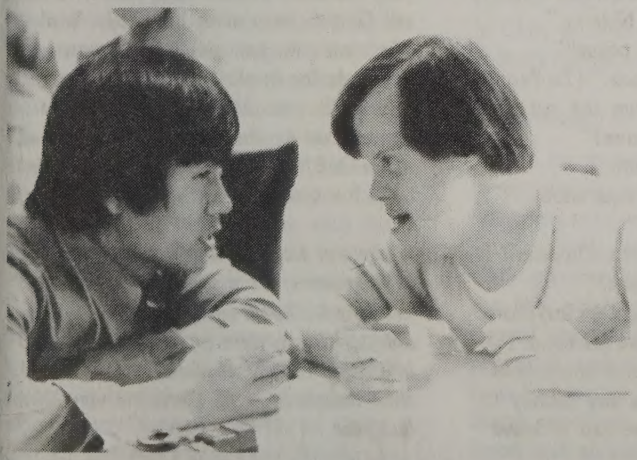
– In **Hong Kong** in cooperation with the Hong Kong Christian Council, we help support the Sunnyside Home for Severely Retarded Children, a unique center in a society where so far the needs of special children have not been met.

– In **Greece** through the Social Work Foundation in Athens, we help support a school for spastic children that has become a model for similar programs for handicapped boys and girls.

– In **Sri Lanka** through the Jaffna Diocese of the Church of South India, we help support the Nuffield School for blind and deaf children.

– In **Mexico** UCC missionary Dolores von Gruenigen teaches a group of 35 blind girls basic skills for making a living.

– **In Taiwan** missionary speech therapist Penny Phillips is beginning work with children and adults with speech problems, now that she has a working knowledge of Chinese.



Ohio Conference Holds International Camp for Disabled

Last July the Ohio Conference sponsored an "International Gathering of Christians with Disabilities" at their Pilgrim Hills Camp. Under the leadership of Tom Paton and Robert Ruck, chairperson of the Conference Task Force on an Inclusive Church and Disabled Persons, 22 handicapped men and women from Japan, Korea, Taiwan, and Singapore, plus 21 members of the Ohio Conference (mostly TABs) came together for play, work, worship, and outdoor living.

Guests of the Rev. William K. Laurie, Conference Minister and former director of the UCBWM, were Professor and Mrs. Teiji Komori, who teach English literature at Obirin University in Tokyo. Mr. Komori has been blind since birth and is the first blind person to be appointed to a fulltime professorship in Japan. Mrs. Komori is his eyes, doing the blackboard work and the test grading. In recent years they have joined others with physical handicaps in seeking to change the structure and attitudes that dehumanize life for disabled persons in Japan and elsewhere.

For Mr. Laurie it was an experience of discovery, what he calls "the delightful discovery of the interesting, winsome, committed, and thoughtful person who is otherwise masked by unseeing eyes or unhearing ears or unresponsive limbs. We have permitted such discoveries to elude us for too long. And we have been the poorer for it."

An international visitor to the camp echoes his words. The Rev. Ashish Mondal of India, missioner to UCC churches in 1980, reflected and then wrote: "I found deep down in the hearts of the handicapped persons that they have one expectation–to be treated as persons, not objects. From now on I would think twice before calling a handicapped person disabled."

Won Song Koo from Korea and Van Barndt from Ohio

A CAT DIED IN THE CATCHMENT

by Nan and Richard Engstrom

A cat died in the catchment across the road. Our neighbors had to drain all the water out of their catchment and clean it. It hadn't rained for 21 days. Usually about eight families (50 or more people) use the water from our catchment, but now it was 150 people–30 or 40 adults coming each morning with pails and jugs to get drinking water. Our water supply was going down two inches a day. Unless it rained soon, all our water would be gone in 10 or 12 days. What should we do?

Should we put up a sign? "Closed to the public until it rains. For students and staff only." (Don't these other people have a responsibility to make their own catchments?) Or should we just let the catchment run out until there is no water for anyone? Maybe *that's* right. But we were hosting a conference for the Bible Translation Committee, and it was important that we have water for them. The days went by. Still no rain.

We will put up a sign: "Closed to the public. Pray for rain." That's the sensible thing to do. We had relined our catchment last fall, doubled the length of the catching gutters. Others could have done this. What does God want us to do? The morning we decided to close our catchment, the lessons from the scripture were from Isaiah 55: "The Lord says, 'Come, everyone who is thirsty, here is water! Come, you that have no money . . . We decided to keep the catchment open for all and to pray for rain. It didn't rain, but the next day it tried. And by the following day the rain came and the catchment was full and overflowing. Was God trying to teach us something? Why are we always so slow and hard of hearing?

Nan and Dick Engstrom are core faculty for the Theological Training College of the Marshall Islands churches. Recently they put together an audio-visual report, "Misison to the Marshalls," a set of 80 slides in carousel, with script and tape, about their school, students, the church, and the islands. Available from the Stewardship Council, 1501 Race St., Philadelphia, PA 19102.

CONVERSATION IN CAMEROUN

by Judith G. Hollingsworth

Nathan and I were going for a walk. We didn't get far, for we stopped at our well just below the house, where Nathan found some cows and goats. The people were coming back from market along the path beside the well. Of course they all stopped to chat.

"Afternoon. Is it peace?"

"Yowa, thank you, it is peace."

"Where is the little baby?"

"She is sleeping in the house."

"What's this one's name?"

"His name is 'Their Chief.' His name of honor is 'Tokwow'."

"Aaaaya, good. 'Their chief', what are you doing? Where are you going? (To me) Will his hair change color?"

(After thought on my part–a known verb in a new context): "Yes, it will change to be dark like ours."

And so goes the small talk. Nathan's good friends Paul and Bouba come. Bouba gets the pails for carrying water to our house, for this is his job each day. Paul sits on the edge of the well and talks with me. Soon his father comes down the path from the market.

Paul: "That's my father."

Me (to father): "Afternoon. Is it peace? You have returned from Nigeria."

"I have returned. Is it peace?"

"It is peace. Go in peace." (To Paul as his father continues down the path): "What is your father's name?"

"Moussa. He is a Muslim."

"Really? What about your mother?"

"She is a Muslim too."

"How is it that you are a Christian? Is there conflict in your home?"

"Yes, we don't eat together anymore. Sometimes they don't give me food. I've had to stay with the pastor sometimes. Now they won't give me any money to buy books at school. I've had to leave school. The teacher said I had to have the money to buy the books, a notebook, and a pen."

Paul is about 12 or 13 and, I discover, the only Christian in his neighborhood. Later I share this news with Ken, and we pray for Paul. Then we tell Paul he should ask God to help meet his needs. Well, why don't we just give him the money he needs for books? We would hardly miss it. But wouldn't it make him dependent on us, the white people, instead of on God? We may not always be here to help, but God will never leave him . . .

(Judy and Ken Hollingsworth, specialists in linguistics, are associate missionaries working in Cameroun to develop a readable writing system in the Mofu-Gudur language. Their son Nathan is two, and their daughter Anne Christine was born last year.)

WHAT IS CORPORATE SOCIAL RESPONSIBILITY?
A Look at the Principles and the Practice

by Audrey C. Smock

In a historic pronouncement in 1967, General Synod VI expressed the principle that ". . . social values and social justice ought to be given consideration together with security and yield in the investment of funds held by religious organizations."

Ever since then the United Church of Christ has been a pioneer and leader in the field of corporate social responsibility. Yet among UCC members there is much misunderstanding and misinformation about what the Synod mandate means when put into practice by the church.

To Reform, Not to Reject

First, it is important to understand that the thrust in the work in corporate social responsibility has been to reform, not to reject. The UCC has not campaigned to abolish the "profit system" but rather to encourage corporations to increase their socially beneficial operations and to decrease the socially injurious effects of certain of their operations. The goal is one shared by other peace and justice ministries of the UCC–a desire "to call all members and agencies of the church to help society become more responsive to the laws of God and the love of Christ."

Ways of Working

As one of its primary functions–along with a concern for peace, racial justice, economic development, and human rights–the World Issues Office of the UCBWM is charged with special responsibility for discovering, investigating, and highlighting corporate ethical issues for the four national instrumentalities that have stock portfolios: the UCBWM, the United Church Board for Homeland Ministries, the Pension Boards, and the United Church Foundation. In meetings of four committees * in consultation with the World Issues staff, decisions are made to commit the national instrumentalities of the UCC to private negotiation with corporations or to public expression of their social concerns.

Some Issues and How They Are Acted Upon

Issues of priority concern to those responsible for making investment decisions for the church include: equality of race and sex, social justice, environmental protection, peace building, corrupt business practices, economic development, world hunger, national self-determination, and defense of human rights. Here are some recent actions:

– Committees of the four national instrumentalities authorized letters of inquiry in 1981 on such issues as plant closings, export of pesticides banned or restricted in the United States, genetic engineering, and radioactive hazards.

– Letters of appreciation were sent on behalf of the four Boards to Manufacturers Hanover Bank and First National Bank of Boston for declining to participate in loans to the South African Government.

– Shareholder resolutions were filed by the four Boards in 1981 on: equal employment opportunities, genetic engineering, nuclear weapons components and radioactive hazards, infant formula, corporate governance (secrecy of the ballot), South Africa issues, disclosure of trade with Communist countries of Eastern Europe, and moratorium on expansion in Chile until the Chilean Government ends its human rights violations.

Importance of Investor Action Today

The concerns that led to the mandate of General Synod VI on social criteria in investments are even more relevant today than in 1967. As the present administration moves to deregulate many sectors of the U.S. economy, to reduce governmental contributions to social welfare programs, and to rely on private initiatives for resolving major social and economic problems, the church investor is faced with an even greater responsibility for monitoring the social impact of corporations.

The pastoral mission of the churches to stand on the side of justice and to apply moral criteria to individual and institutional actions means that church-based corporate responsibility groups have unique qualifications for evaluating the policies and contributions of business. In addition, by extending support to those within the corporate system whose values are shaped by ethical considerations, the church-based corporate investors can encourage corporations to serve as creative synthesizers of resources and skills into a more positive force for the provision of essential goods and services for the welfare of society.

Looking to the Future

One of the priorities of the World Issues Office in the coming years will be to shape a more positive approach to corporate responsibility, placing less reliance on shareholder actions. Initiatives will be linked more closely to the programs of the UCBWM and the United Church Board for Homeland Ministries. Efforts will be made to strengthen networks among the other member churches of the Interfaith Center for Corporate Responsibility (an umbrella agency of 17 Protestant denominations and 180 Catholic orders) and to forge ties with other groups concerned about social responsibility in investments–universities, foundations, investment and pension funds, and labor unions.

The corporate social responsibility movement is a modest present-day supplement to traditional justice and peace ministries of the UCC. As the church works toward an ethical and socially-responsible investment policy, it will be immensely strengthened if members, churches, associations, and conferences join with the national instrumentalities in public witness on the subject of corporate social responsibility.

Audrey C. Smock is World Issues Secretary of the UCBWM.

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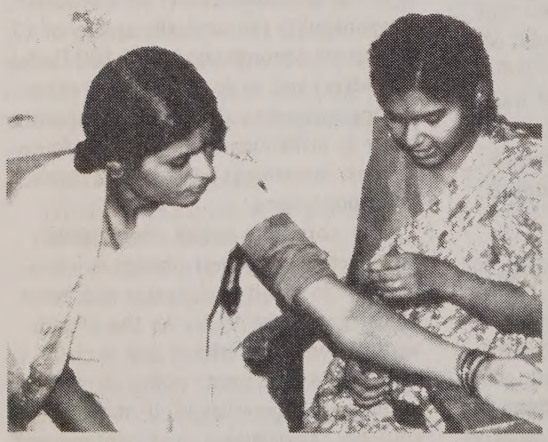
* The Social Strategy Committee of the UCBWM and the Committees on Corporate Responsibility of the United Church Board for Homeland Ministries, the Pension Boards–United Church of Christ, and the United Church Foundation.

WHOLE EARTH NEWS BRIEFS

SELWYN SPRAY, M.D. and ROSINA SPRAY, R.N. are going back to **ZIMBABWE!** About August 1, they will return to the Pierce Memorial Hospital in Mt. Selinda, where they served from 1974 to 1977. During the long civil war that preceeded Zimbabwe's independence, the government of Ian Smith (then Prime Minister) expelled Dr. and Mrs. Spray, last of a long line of missionaries who in 1893 began work in what was then the British colony of Rhodesia. After the Sprays' departure, though there was no doctor to care for the people of a wide area surrounding Mt. Selinda, medical service was maintained by a loyal corps of nurses and other paramedical personnel at Mt. Selinda and its sister hospital in Chikore. After Zimbabwe achieved independence in April, 1980, the Board was asked to send missionaries again, and **DR. and MRS. WILFRED GAMON** of Cheney, Washington, volunteered. Through their valiant efforts of the past year at Mt. Selinda and Chikore, the hospitals and the clinic program in the outlying district are beginning to get back on their feet. Massive needs still exist, however, for equipment and services, and the Board will continue to help in this part of the nation's vast program of reconstruction.



DRS. RAJ AND MABELLE AROLE, Indian Christian doctors whose rural community health work has received international recognition, have now been assigned by the government of India the responsibility for delivering health care to a district that includes 2.8 million people. They have formulated a program for the training of 100 village health workers each month for two years beginning in May, 1981. Good luck, Raj and Mabelle!

Dr. Mabelle Arole and patient at immunization program

Remember the **UCBWM NEWS LINE.** It provides 24-hour, 7-day-a-week service with information on the UCBWM response to disaster or a one-minute vignette or comment on other mission concerns. The number: **(212) 870-3257.**

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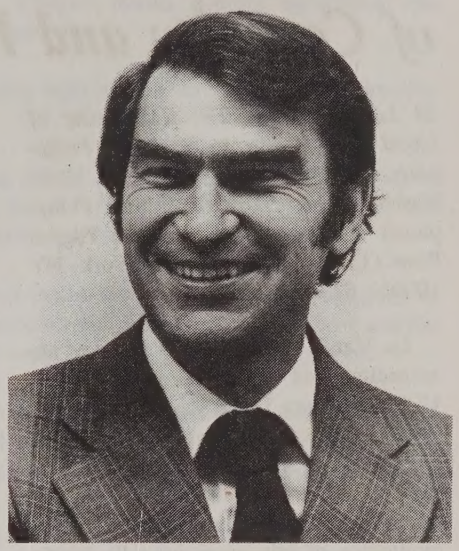


At the Annual Meeting of directors of the **UNITED MISSION TO NEPAL (UMN)** held in Kathmandu in April, UCC missionary **ERIC GASS** was elected board president for the coming year. The UMN is an international organization of mission agencies which has government permission to carry on programs in health, education, and development. Since proselytization is against the law in Nepal, the UMN can be a Christian presence so long as it does not support or engage in programs of evangelism. Thirty-nine mission agencies are now members of the UMN, representing 15 countries in Asia, North America, and Europe.

Grace Congregational Church UCC in Framingham Massachusetts, has contributed $18,000 for the work of the **AYIA NAPA CONFERENCE CENTER** in Cyprus. A meeting place for the diverse Christians of the Middle East, whose witness has often been weakened by division, Ayia Napa brings together Orthodox and Protestants for study, planning, and joint action. Directors are UCC associate missionaries Kenneth and Marian Ziebell.

An honorary doctorate in Humane Letters has been awarded by Elmhurst College to the **REV. CHARLES HEIN**, UCC missionary and director of the Afrolit Society based in Nairobi, Kenya. Afrolit is an all-Africa literacy organization providing training and consultancy and working with government agencies and international bodies as well as with the churches. Congratulations, Chuck, on this honor so richly deserved!

In May a special 175th anniversary service of remembrance and celebration was held at the **HAYSTACK MONUMENT** in **WILLIAMSTOWN, MASSACHUSETTS**, which marks the birthplace of American mission overseas. As reminders of the Haystack Prayer Meeting of 1806, handfuls of hay were given to those present, among them the **REV. S. MANOPAVAN** of Sri Lanka, missioner to the UCC's Rhode Island Conference during the past year. Mano has taken his hay back to Sri Lanka to place on the grave of the Rev. James Richards in Tellipalli cemetery. Richards was one of the five Williams College students who met for prayer under that famous haystack and dedicated their lives to worldwide mission. True to his commitment, he went to Ceylon (now Sri Lanka) in 1816 as a missionary under the American Board of Commissioners for Foreign Missions, a predecessor of the United Church Board for World Ministries. He died there six years later at the age of 38.

"We Can If We Will"

THE 175th ANNIVERSARY OF THE HAYSTACK PRAYER MEETING will be commemorated in October—"Haystack Month."

A Chronicle of Captivity and Freedom

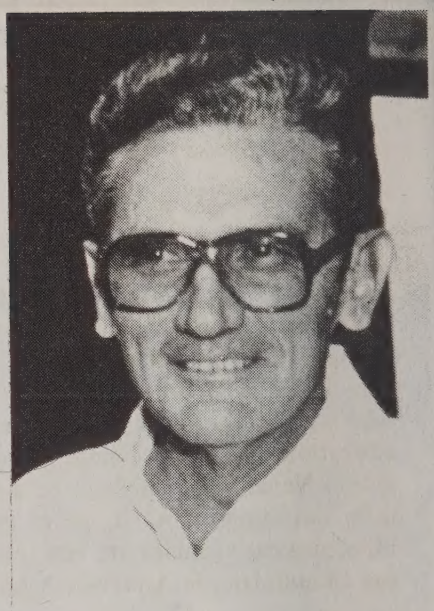
20 Longest Days: The Kidnapping of Lloyd Van Vactor in Southern Philippines, by Lloyd Van Vactor and Lindy Washburn, New Day Publishers (Philippines) in cooperation with The Pilgrim Press (132 W. 31st St., New York, NY 10001), $7.95 softbound.

On March 9, 1979, while scores of unsuspecting and helpless people watched, UCC missionary Lloyd Van Vactor, president of Dansalan Junior College in the Philippines, was kidnapped by a band of Muslim extremists. During the three weeks that he was held captive in the mountains of Mindanao, his wife Maisie died following surgery. Throughout the United States and the world, the church gathered about the family in prayer.

20 Longest Days recounts the story of Lloyd's capture, captivity, and release. The first part of the book is written by Lindy Washburn, one of the six-member committee formed to negotiate for the release. She details the ups and downs of the negotiations and the anguish of the Van Vactors' friends; and there are poignant scenes such as that of the Muslim community thronging into the church to honor "Mum Maisie."

The second half of the book is written by Lloyd himself. He describes his day-to-day life as a hostage, his deepening reliance on God through Bible study and prayer, and—with great sympathy—the youthful men who had taken him hostage in order to gain recognition for their cause: the rights of the oppressed Muslim minority of the southern Philippines.

20 Longest Days is a moving account of one man's faith in captivity and of his colleagues' selfless courage as they worked for his release. It is also the story of an uncommon and touching friendship—that of Mindanao's Muslim community, whose devoted support bears witness to the spirit and integrity of Christian work in the Philippines.



Lloyd Van Vactor

Postscript: Now for Lloyd a happier chapter begins. In April in Manila he married Myra Florendo, librarian for the (Philippines) National Computer Center. In May they returned to the United States, where Lloyd will take up a new career as associate secretary for the Service Division of the UCBWM.

Safari in Africa

Around Africa in 39 Beds, by Dottie Miller, 15 Briarbrook Trail, St. Louis, MO 63131. $6.95 (autographed copy) plus $1 postage and handling.

There are many ways to strengthen global unity, and not least important is through building a web of human connections that link diverse peoples in personal acquaintance, sympathy, and affection.

This is what Dottie and Allen Miller specialize in, and this is what she invites her readers to share in through this very human narrative of her trip to 15 countries of Africa. The book is much more than a travelogue or a series of anecdotes. Into a warmly personal account, Dottie skillfully builds a framework of geography, politics, and economics on which to hang the vivid fabric of her own experiences among the varied cultures of Africa. Always she conveys the feeling that the Millers genuinely loved and appreciated the peoples among whom they moved.

Dottie Miller (a UCBWM director) and her husband and traveling companion Allen O. Miller (a professor at the UCC's Eden Seminary) have now visited 87 of the world's countries. This latest in Dottie's lively reports is a good springboard for mission study as well as pleasant and enlightening personal reading.

MATERIALS FOR HAYSTACK OBSERVANCE ARE AVAILABLE

To help your church commemorate the Haystack Prayer Meeting of 1806, the Board has prepared a packet of materials that include:

- a poster for your bulletin board
- a brochure on mission yesterday, today, and tomorrow
- a play: "Fire in the Haystack"
- a historical booklet
- a bookmark
- a sample of notepaper, to order
- suggested orders of worship, sermon helps, ideas for Family Night

The packet may be ordered from Ms. Judith Go at the UCBWM, price $2.50.

The money required to provide adequate food, water, education, health, and housing for everyone in the world has been estimated at $17 billion a year. It is a huge sum of money . . . about as much as the world spends on arms every two weeks.

JERRY FALWELL VS. THE UCC

Recently the Rev. Horace S. Sills, Minister of the UCC's Penn Central Conference, wrote this in *Penn Central News:*

"Some weeks ago the Rev. Jerry Falwell appeared on the Phil Donahue Show and reported that he received approximately $56 million from listeners to his 'Old-Time Gospel Hour' television program. Falwell discussed how much work is being done for Christ with that money: 24 seminarians are training for ministry; 'several' missionaries are sent out into foreign lands; a Christian college is being supported; and people in need are discovering the love of God.

"In listening to Rev. Falwell on radio or television, one may get the impression that through his efforts along the Gospel is being proclaimed more effectively and more people are being served more creatively than through any other religious enterprise. If his statistics are correct, then the comparison with our own United Church of Christ causes us to praise God abundantly for what we are able to do for the Lord with so little.

– 6,431 UCC congregations in the United States contribute $10.5 million to national and world missions and another $10 million to Conference and redgional missions annually.

– We help to support 13 closely-related theological seminaries in this country with more than 350 UCC students preparing for the Christian ministry.

– We help to support 32 colleges, universities, and academies here in America and are involved in 100 seminaries, schools, and colleges throughout the world.

– We help to support 300 professional people working in 40 countries as pastors, teachers, nurses, doctors, agricultural specialists, and other professions.

– We are in partnership with more than 50 indigenous churches in foreign countries.

– We help to provide health and spiritual care for thousands of persons through 25 hospitals and clincis and aborad and 116 Health and Welfare institutions here at home.

– Our United Church Board for World Ministries particiates in 16 social service centers abroad in addition to the above and has a partner relationship with 3,000 indigenous congregations.

– These statistics do not include our giving of more than $2 million for One Great Hour of Sharing and other monies for Neighbors in Need, the Family Thank Offering, and other special mission projects.

"No matter how you figure it, the UCC people in this country do a tremendous amount of evangelism in caring for and with God's people on the dollars we have available for this work. The money given for missions through local churches is still the best avenue for doing God's work in the world."

BOARD RELEASES NEW FILM ON PARTNER CHURCH IN HONDURAS

"Fire in the Southern Sky," a 16 mm. color sound film, 27 minutes. Available by September from UCC Conferences.

With the fires of conflict smouldering in the countries around it, the Latin American nation of Honduras struggles to keep peace and stability within its own borders. Nominally Catholic, Honduras has in its northern area a small Protestant church–the Evangelical and Reformed Church of Honduras–whose contagious faith is lighting another fire and leading to astonishing growth, more than 450 percent in 12 years.

This lively church, a partner church of the UCC, grew from a mission planted in 1921 by the Evangelical Synod of North America, one of the four streams that came together to form the UCC. In the film, the church is seen through the eyes of Williams College student Cynthia Goheen, who looks at both the congregational life and the outreach of the church as it explores its role in service to the poor and in the struggle for social and economic justice.

The film, which will be previewed at General Synod, has been made in observance of the Haystack Prayer Meeting and the spiritual beginning of foreign mission.

OMISSIONS AND APOLOGIES

Human error is responsible for four regrettable omissions in the new *Annual Report and Calendar of Prayer,* and we offer sincere apologies.

– The artist who created the haystack logo on page 50 is not identified. She is **Althea Harting** of Pennsylvania Southeast Conference, an art teacher and specialist in Pennsylvania Dutch calligraphy, *fraktur.*

– On page 74, the two smiling Roll of Honor Medallion recipients pictured were left nameless. They are **Miss Ellen Lang and Mrs. Marion Thomas** of Australia, both of whom served long and distinguished years in South India. Dr. Stowe awarded them their medallions when he attended a World Council of Churches conference in Melbourne last year.

– **Gene and Natalie Johnson,** who served in Zimbabwe/Rhodesia from 1964 to 1976 and then in the Philippines through 1980, are now returning to Zimbabwe. Because they were between appointments, their names were inadvertently omitted from the *Calendar of Prayer.* You may write to them in care of the Board.

– The sculpture on page 84 is "Christ Teaching," from the south portal of the Cathedral of Chartres, France.

* * *

Do you have copies of the *Annual Report and Calendar of Prayer* for yourself and your church? Write to Ms. Judith Go, UCBWM. A contribution of $1.00 per copy will be much appreciated to help defray the rapidly escalating cost of mailing.

Press South Africa for Policy Change, Asks Zambian Church

A LETTER FROM THE UNITED CHURCH OF ZAMBIA TO ITS PARTNER CHURCHES

20 May 1981

Dear Friends,

The United Church of Zambia sends you warm Christian greetings . . .

We share with you concern over civil war that is breaking out in South Africa, largely between black and white people, as blacks struggle for liberation and participation in the government of their own country. They are in fact being presently deprived of their citizenship in that country.

We are familiar with these struggles for liberation. We have just completed about 10 years of support for the struggle of the people of Zimbabwe. Their cause was just, and they won their freedom. . . . We believe that God supports the struggle of the majority of South Africans to win a fair share of economic and political power. But their struggle will be costly in terms of their lives . . .

Did so many have to die in Rhodesia? Will so many have to die in South Africa before justice can prevail? The support of your government and business community for the Smith and Botha regimes—both undemocratic, unrepresentative of the majority of the people—helped and will help to prolong liberation war and thus add greatly to the number of deaths.

Is there nothing you can do to persuade your government and business people to withhold all support for, and put all possible economic pressure on, the government of South Africa to change its policy and make peace with its own people? We are doing what we can here. . . . We long to establish racial peace and harmony within our subcontinent; we are tired of civil war, of guerrilla attacks, of search-and-destroy raids, even to our very cities. Please ask your governments to be generous in support of our government and that of Zimbabwe, because we have all suffered losses and difficulties through the world policies of sanctions and through the cruelty of Rhodesian and South African governments.

The cost of the struggle is great. Let us share it. It will cost you some trade. It may cost us lives and even the peace of our own nation. Please help.

Yours in the name of our common Lord,

Rev. D. M. Musunsa, President
Rev. J. Chisanga, General Secretary
United Church of Zambia

Jeffrey Utter Testifies on El Salvador

In testimony on May 19 before the Foreign Operations Subcommittee of the U.S. House of Representatives, UCBWM Latin America/Caribbean secretary Jeffrey H. Utter strongly protested U.S. military aid to the government of El Salvador. Mr. Utter spoke on behalf of the UCBWM, the Office for Church in Society, and the UCC President's office.

"We do not share the view," he said, "that in El Salvador our interests are threatened by an insurgency initiated or significantly empowered by the Soviet Union and its allies. We believe that the primary cause of the conflict . . . is the exclusion of the great majority of the population from the goods of the society. The issue . . . is not communism, but poverty."

Mr. Utter noted that 15 major Protestant denominations have joined the Roman Catholic Church in opposition to U.S. military aid and that this opposition corresponds to the position of the church in El Salvador itself.

PROGRAM IN PHILIPPINES SEEKS TO RECONCILE MUSLIMS AND CHRISTIANS

In the Philippines, where minority Muslims have long been victims of prejudice and repression, an educational campaign called *Duyog Ramadhan* is being carried on to deepen the Christians' understanding of Muslims, their life situation, and their faith.

In July while Muslims celebrate Ramadhan, their holy month of fasting and prayer, Christians are invited to search for opportunities to build new relationships and to pray for peace and harmony. Classroom programs, dramas, and educational materials will underscore the goals of uniting for national development and progress.

A nationwide program, Duyog Ramadhan will reinforce the historic UCC-related work in the southern Philippines, where the Muslim population is concentrated. Dansalan College, the Dansalan Research Center, and a program of community services have done much to build bridges between the two cultures. But amid continuing tensions there is still a long way to go.

WOMEN—continued from page 3

In 1981 the Family Thank Offering subject is "Women and World: That We May Hear." The FTO will enable us to bring up to 15 women leaders to the United States in 1982 and beyond.

In partnership with nationals in church and society abroad, we seek to enable action toward full participation of women, but patriarchal structures are rigid in many lands, especially in the church. The movement toward fuller participation in church and society is caught up in the movement for the overall liberation of people from economic and political repression. Therefore, the aim of the UCBWM is to strengthen the movements of and by women in the lands where we are involved, not to introduce cultural patterns of "liberation" as this is envisioned in our own society. We seek to respect the way women act to liberate themsleves, rather than to attempt to liberate them from outside. Our task is to express solidarity and to make available to women tools, training, and opportunity so that they may act on their own behalf in response to God's will of full humanity for all persons.

Chronicle

APPOINTMENTS

Costa Rica

Ana Maria and Mark P. Schomer, while Mark serves as regional representative in Central America for Church World Service. Associate, 2 years. Home church: Glen Ridge Congregational, Glen Ridge, NJ.

Honduras

Deanne F. Farrin, tutor and general work at Pinalejo Clinic. Volunteer, 6 months. Home church: First Congregational UCC, Battle Creek, MI.

Terry A. Hollenbeck, doctor, Moravian Clinic, Ahaus. Volunteer, 1 year. Home church: Skyland Community Church, Los Gatos, CA.

Abigail B. Snyder, pottery program, CEVER Project, Yoro. Volunteer, 7 months. Home church: Christ Church, Cranbrook, MI.

Indonesia

Ann S. and Tjaard G. Hommes, while Tjaard serves as professor of pastoral theology at Duta Wacana and as director of the Institute of Advanced Pastoral Studies of the South East Asia Graduate School of Theology. Appointment, 2 years. Home church: St. Peter's UCC, South Bend, IN.

Japan

Laura T. and William G. Barndt, on faculty of Southern Christian College, Philippines (3 months) and Asian Rural Institute, Nishinasuno, Japan (9 months). Volunteers. Home church: Dublin Community Church, Dublin, OH.

Van Vechten Barndt, general maintenance work, Southern Christian College, Philippines (3 months) and Asian Rural Institute, Nishinasuno, Japan (9 months). Volunteer. Home church: Dublin Community Church, Dublin, OH.

Curtis W. and Wavalene K. Tong, while Curtis gives sabbatical service as professor of physical education, International Christian University, Tokyo. Volunteer, 6 months. Home church: First Congregational, Williamstown, MA.

Robert E. Sears, English teacher, Nagoya Boys School, Nagoya. Associate, 2 years. Home church: Wollaston Congregational, Quincy, MA.

Philippines

Fern Pierce Ebertz, teacher, Dansalan Junior College. Volunteer, 1 year. Home church: First Congregational, Sheridan, WY.

Mary Beth and Richard D. Lake, on faculty of School of Music and Fine Arts and College of Business Education, resp., Silliman University. Asspointment, 5 years. Home church: Pilgrim Congregational UCC, Lansing, MI.

Joanne M. and Roger N. Pohl, while serving on faculty of Southern Christian College. Volunteer, 3 months. Home church: First-Bethany UCC, St. Clair Shores, MI.

Sri Lanka

Robert G. Porter, English teacher, Jaffna College. Appointment, 3 years. Home church: Woodlawn Park Presbyterian, Seattle, WA.

Taiwan

Charlyn A. and Webster H. Hill Jr., music teacher and youth work (Charlyn); plant pathologist, Chung Hsing University (Webster), Taichung. Affiliate, 1 year. Home church: UCC, Vermillion, SD.

Amy Jo Nicholson, English teacher, Tainan University Student Center. Associate, 6 months. Home church: First Congregational UCC, Kalamazoo, MI.

Turkey

Franklin Scott Anderson, English teacher, Tarsus Amerikan Lisesi. Associate, 2 years. Home church: Belmont United Methodist, Nashville, TN.

Laura Ann Hill, administrative assistant, Uskudar Amerikan Kiz Lisesi. Appointment, 3 years. Home church: The Riverside Church, New York, NY.

Doris W. Houser, tutor and library work, Tarsus Amerikan Lisesi. Volunteer, 1 year. Home church: Claremont UCC, Claremont, CA.

Barbara Bauer Howell, biology teacher, Izmir Amerikan Kiz Lisesi. Appointment, 3 years. Home church: Epiphany Church, Anchorage, KY.

Sherry A. Lowe, English teacher, Uskudar Amerikan Kiz Lisesi. Appointment, 3 years. Home church: First United Presbyterian, Alliance, OH.

Elnora J. and Ernest J. Nebola, art teacher and maintenance work, resp., Tarsus Amerikan Lisesi. Associate (Elnora), Volunteer (Ernest), 2 years. Home church: UCC, Atlantic, IA.

Alfred E. and Gail Wilder, principal and career counselor, resp., Izmir Amerikan Kiz Lisesi. Appointment, 3 years. Home church: First Plymouth Congregational, Englewood, CO.

Wales

Maxine M. and William K. Norton, social service and economic development, Institute of Cultural Affairs. They formerly served in Australia. Affiliate, 2 years. Home church: Congregational Church, Manhasset, NY.

Zambia

Peggy Andrews, teacher of religious knowledge, Njase Secondary Girls School, Choma. Associate, 2½ years. Home church: Woodland Hills Presbyterian, Woodland Hills, CA.

Zimbabwe

Eugene H. and Natalie S. Johnson, project director, United Church of Christ of Zimbabwe (Gene). They formerly served in the Philippines and in Zimbabwe. Appointment, 3 years.

Rosina R. and Selwyn M. Spray, medical work, Mt. Selinda. They formerly served in Zimbabwe. Appointment, 3 years. Home church: Congregational UCC, Buena Vista, CO.

United States

Eliezer and Portia Mapanao, to serve on staff of Grand Rapids Association of the Michigan Conference. Eliezer for 1 year, Portia for 6 months. The Mapanaos are from Southern Christian College in the Philippines.

MARRIAGE

Lloyd G. Van Vactor and Myra V. Florendo, April 2, 1981, Ellinwood Church, Manila, Philippines.

FURLOUGHS

Joyce A. Baker, Honduras (May-Dec.)

Martha Butkofsky, Turkey (indefinite)

Jane H. and Theodore C. Feierabend, India (April-Jan.)

Margaret A. Garner, Japan (July-Oct.)

Judith G. and Kenneth R. Hollingsworth, Cameroun (April-Jan.)

Eric A. and Patricia M. Gass, India (June-Sept.)

Continued on page 14

FURLOUGHS–contined from page 13

Pauline E. King, India (June-Sept.)

Fay M. Linder, Turkey (July-Sept.)

James and Kathleen S. O'Dea, Turkey (Sept.-August, 1982)

Joyce C. and Richard P. Riesz, India (May-April, 1982)

Myron W. and Naomi K. Ross, Japan (June-Aug.)

Frederick D. and Mary Alice Shepard, Turkey (April-July)

Douglas Wallace, Turkey (June-Sept.)

COMPLETION OF SERVICE

Kantilal P. and Vimla K. Bhagat, USA (1980-1981)

L. Mabel Buckenmeyer, Turkey (1979-1981)

Louisa M. and Ralph N. Galt, Taiwan (1978-1981)

Mildred E. and Wilfred A. Gamon, Zimbabwe (1980-1981)

Carol A. Garn, South Africa (1975-1981)

Gaylord J. Goehring, Turkey (1979-1981)

Theresa M. Gorenz, Turkey (1979-1981)

Helen A. Harper, Turkey (1979-1981)

Susan M. Hosmer, Turkey (1979-1981)

Ruth Evelyn Jones, Turkey (1973-1981)

Lillie E. Keen, Turkey (1978-1981)

Karon Kehoe, Turkey (1979-1981)

Judith A. and Raymond N. Langley, India (1980-1981)

Karen K. Leonard, Turkey (1979-1981)

Florence Lerrigo, Turkey (1979-1981)

Ann E. and Timothy A. Morrison, Ghana (1978-1981)

Linda R. Radtke, Japan (1980-1981)

Cira G. and Edesio Sanchez, USA (1980-1981)

Alvin H. and Marilee K. Scaff, Philippines (1978-1981)

Lloyd G. Van Vactor, Philippines (1952-1981). Lloyd has been elected associate secretary, Division of World Service, UCBWM.

Judith B. Welles, Turkey (1971-1981)

DEATHS

Elton W. Brown, a missionary in the Philippines (1946-1951), died on March 18, 1981 in Waterbury, Vermont at the age of 65.

Dr. Brown had served as the Protestant Chaplain at the Vermont State Hospital for the past ten years. He also served a number of interim pastorates in Vermont. In the Philippines, Dr. Brown was an associate in the South Mindanao and Cotabato District Conferences.

Dr. Brown is survived by his wife (111 Stowe Rd., Waterbury, VT 05676), two daughters, Rebecca Erlenback (Des Moines, IA) and Martha Kozial (Saline, MI), and three sons, Elton, Jr. (Minneapolis, MN), Philip (Danville, VT), and Frederick (Worcester, MA).

Monona L. Cheney, a missionary in South Africa (1955-1962), died on April 24, 1981 in Whitewater, Wisconsin at the age of 90.

Miss Cheney taught in China under the Methodist Board from 1918-1932, then taught high school in Barron, Wisconsin until her retirement in 1954. She served in South Africa at Inanda Seminary as a teacher of Bible, English language, literature, and history.

Mary W. Hurlbut, a missionary in Angola (1923-1961), died on March 2, 1981 in Sedalia, Missouri at the age of 88.

Miss Hurlbut was supervisor of rural education work of the Elende Mission Station. Her responsibilities included not only the central school with 400 boarding students, but also the 550 outstation schools with a "parish" covering a sprawling area with more than 10,000 church members.

Miss Hurlbut is survived by her sister, Helen Rich (24610 Frederick Rd., Clarksburg, MD 20734) and her sister-in-law, Mrs. William Hurlbut (211 W. Seventh, Sedalia, MO 65301).

Rose B. Koenig, a missionary in India (1916-1956), died on May 1, 1981 in St. Louis, Missouri at the age of 87.

Mrs. Koenig served as a nurse engaged in dispensary work and assisted her husband John with the evangelistic and education work in the Parsabhader station area in Baitalpur.

Surviving are two sons, John (2518 Oakwood Dr., Olympia Fields, IL 60461) and Eugene (228 Hillside, Cranford, NJ 07016), and three daughters, Mrs. D. A. Bullman (103 Graham St., Boulder City, NV 89005), Mrs. Jules Noble (4322 Florence, Downer's Grove, IL 60515), and Mrs. J. T. Powers (152 Westcott Rd., Princeton, NJ 08540).

Harold W. Robinson, a missionary in China (1916-1951), died on March 5, 1981 in Carmel, California at the age of 95.

Mr. Robinson and his wife, Mary, taught in several high schools and were active in lay training programs in Shansi, Shatung, and Hopei province. One of his major contributions was in the field of relief and rehabilitation. He served for a time as comptroller of Yenching University. After his return to the United States, he was on the staff of the Congregational Church of San Mateo.

Surviving are a daughter, Elizabeth Ratcliffe (5583-A Thomas Ave., Oakland, CA 94618) and two sons, James (88 Pine Grove, Summit, NJ 07901) and Harold (Mendocino, CA).

Marian R. Robinson, a missionary in China (1929-1937), died on January 31, 1981 in Wellesley, Massachusetts at the age of 89.

Mrs. Robinson and her husband, Arthur, first served with the YMCA in China (1915-1927). They continued their work with youth under the American Board and raised funds for flood relief. They were awarded the "Golden Harvest" award from the pre-revolutionary Chinese government in recognition of their contributions. After their return to the United States, Mrs. Robinson worked as a librarian at Wellesley College, Newton Public Library, and the South Natick Library.

Surviving are two daughters, Elizabeth Stanley (3 Hackett Circle, W. Stanford, CT 06704) and Marianne Maloney (Court Rd., Bedford, NY 10506), and two sons, Dana (P.O. Box 138, Sudbury, MA 01776) and David (University of Vermont, Burlington, VT 05401).

G. Ross Thomas, a missionary in India (1927-1969) died on March 2, 1981 in Claremont, California at the age of 78.

Mr. Thomas was treasurer and business manager of the Marathi Mission. He was instrumental in founding the Inter-Mission Business Office, in which the UCBWM, the Methodist, Presbyterian, and Church of the Brethren Boards have unitedly carried on their business and financial affairs. Mr. Thomas also served as treasurer of the Madura Mission, Ahmednagar College, and the National Christian Council of India.

Surviving are his wife, Margaret (755 Mayflower Rd., Claremont, CA 91711), two daughters, Lorna Kimball (933 Spruce St., Berkeley, CA 94707) and Patricia Becker (211 Separatist Rd., Storrs, CT 06268), and a son, Owen (6710 Rolfs Rd., Falls Church, VA 22042).

GIFTS RECEIVED IN MEMORY OF

Miss Margaret Ankeney
Ms. Janell J. Landis

Mrs. Grace Chadwick Ashenden
Mr/Mrs. John F. Fairfield

Mr. C. Robert Avery
Mrs. Walter B. Wiley
St. Paul's UCC, York, PA

Dr. Silas P. Bittner
Mr. John F. Larberg
Ms. Katherine M. Gugel

Mr. Richard F. Cady
Mr/Mrs. Graham G. Alvord

Ms. Monona Cheney
Dr. Lavinia Scott

Ms. Helen Y. Crawford
Mrs. Clara H. Hampton

Dr. Mary Cushman
UCC, Durham, CT

Dr. Albert and Mrs. Dora Dewey
Rev/Mrs. Everett Blake
Miss Isabel Hemingway
Dr. Lavinia Scott
Mr. Thomas Goodrich
Ms. Lillian C. Brauer
Rev/Mrs. Emmons E. White
Mrs. Walter B. Wiley
Miss Amy O. Welcher

Mrs. Gertrude Drury
Mrs. Lynda Blake
Mrs. Barbara J. Moore

Mrs. Mabel Ford
Mr/Mrs. Dalton Smith

Ms. Luella Grubbs
Rev/Mrs. Melvin L. Frank

Mrs. Nell Hanson
Rev/Mrs. Otto Artopoeus

Mrs. Jessie N. Hawkes
Miss Amy O. Welcher

Ms. Mary Bell Hawkins
Mrs. Clara H. Hampton

Mrs. Bertha Hoffman
Mrs. Helen M. Davis

Dr. Gertrude B. Hoy
Ms. Janell J. Landis

Ms. Helen Jackson
Mr/Mrs. Graham G. Alvord

Mr. Robert Kingdon
Mr/Mrs. Melvin L. Frank

Mrs. Rose Koenig
Mrs. M.P. Davis
Dr/Mrs. A.K. Baur
Rev/Mrs. Gustav H. Kuether
Mr/Mrs. Orval Willimann
Mr. Herbert Baur

Dr. James Lightbourne Jr.
Uplands, Inc., Pleasant Hill, TN

Mrs. Dorothy Lockwood
Miss Naomi E. Blalock
Rev/Mrs. H. Telfer Mook

Mrs. Grace T. Matthews
Miss Isabel Hemingway
Rev/Mrs. Emmons E. White
Dr. Lavinia Scott
Miss Amy O. Welcher
Mr. Christopher Matthews
Miss Ruhama Yeranian

Mr. Richard Maynard
Emanuel Calvary UCC, Buffalo, NY

Mr. Langdon Mead
Mr/Mrs. Graham G. Alvord

Mrs. Elizabeth W. Meinke
Mr/Mrs. Harry A. Manon

Mr. Kenneth G. Morley
Mr. Graham G. Alvord

Rev. Geroge Nishimoto
Rev/Mrs. Otto Artopoeus

Mrs. Louise Parker
Mr/Mrs. Thomas D. Hook

Ms. Constance Peirce
Mr/Mrs. Graham G. Alvord

Mrs. Margaret Puhlman
Zion UCC, Shelbyville, IN
Otto, Norman, and Richard Walke

Ms. Elizabeth Reed
Rev/Mrs. Emmons E. White

Mr. Robert L. Robidoux
Mr/Mrs. Graham G. Alvord

Ms. Arlene Roehner
Mrs. Amelia F. Hoerner

Rev. Gilbert Schroer
Ms. Janell J. Landis

Rev. Ormund Schulz
Mr/Mrs. Dalton Smith
Rev/Mrs. H. Telfer Mook
Mrs. Elmer Z. Zarney
Mr. Robert J. Ruck
Mr/Mrs. Thomas D. Hook
Mr. Roger R. Ingraham
Rev/Mrs. William A. Slater
Mrs. Audrey C. Brewer
Mrs. Elsa K. Schulz

Mr. Elmer L. Severinghaus
Dr. John W. Severinghaus

Mr. Carl Sipple
Ms. Janell J. Landis

Mr. Joseph Sukeforth
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Whole Earth Newsletter is published three times a year by the United Church Board for World Ministries. Your letters of comment are invited.

To the UCC minister: We hope that you will find the Newsletter useful for your church family. Will you please see that it gets to the chairperson of your Mission Committee when you have finished with it?

If you are now receiving the ***Whole Earth Newsletter***, either as a single copy or in bulk, we shall greatly appreciate your sending us $1 for each year's subscription to Ms. Judith Go at UCBWM.

UTTER AND HILL WILL LEAVE UCBWM STAFF

Two persons who have served the UCBWM very effectively will be leaving our offices at the end of June: **Jeffrey H. Utter**, Secretary for Europe, Latin America, and the Caribbean, and **Douglas M. Hill**, missionary-in-residence and associate in the Overseas Personnel Office.

Before coming to the Board staff in 1977, Jeff had served as a pastor in West Germany and as interim seminary head in Brazil, experiences which gave him not only fluency in two languages but close acquaintance with partner churches on two continents. Since taking over the portfolio for Europe last year in addition to that of Latin America, he has worked closely with leaders of the UCC and the Evangelical Church of the Union in East and West Germany toward a covenantal partnership between the two churches.

Douglas M. Hill, a skilled school administrator with more than 30 years of experience in the Middle East, came to the Board rooms after serving for three years as principal of the UCC-related Amerikan Kiz Lisesi in Izmir, Turkey. Working in the area of recruitment, Doug has been invaluable in finding the right people to meet personnel requests from partner churches and institutions overseas.

Our warm good wishes go with you, Doug and Jeff. We shall miss you very much.

SOS to the Churches

In mid-May UCC minister and missionary Kenrick Baker, who works with the World Council of Chruches, flew from Rome to New York with an urgent appeal.

In a refugee reception camp which he runs in Rome, he has Eritrean refugees who have been cleared by the U.S. Immigration Service and are waiting for sponsors so they can come to the United States. We need to find places for them **before the end of August**, because when the government's fiscal year ends, they will lose their immigration numbers.

The Eritreans are from northern Ethiopia. They have been involved in civil war for nearly 10 years. Many of them have walked into neighboring Sudan and from there have come to Rome to seek church sponsorship for resettlement.

I am not talking about thousands. I am talking about perhaps 50 persons. Many of them are of student age and would like to go to school. The majority of them are men. Resettlement of these refugees is not free of difficulty, but then the church has always talked about doing the tough tasks that the rest of the community isn't willing to undertake.

Please call Elfriede Kohl at (212) 870-2701 if your congregation feels it has the heart and soul to engage in this.

– Alfred C. Bartholomew
General Secretary for Service, UCBWM

To be a refugee is like a song that only the singer can hear.

This is Phorl's story. He comes from Kampuchea and is 13 years old:

"I would like to go back and clean the temples. I miss them very much, just as I miss the mountains near our village. Of course I miss my parents too, but I don't know whether I will find them when I go back. The temples and the mountains are sure to be there. But father and mother? I'm not so sure."

– Liv Ullman, in *UNICEF News*

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1980 GIFTS
(not recorded in previous issues)

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